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HISTORY OF JOSEPH SMITH.

(Continued from page 149.)

The fore part of September was spent in making preparations to remove to the town of Hiram, and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following :—

*Revelation, given in Kirtland, September, 1831.*

Behold, thus saith the Lord your God unto you; O ye elders of my church, hearken ye and hear, and receive my will concerning you: for verily, I say unto you, I will that ye should overcome the world, wherefore I will have compassion upon you. There are those among you who have sinned; but verily, I say for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom: and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned: but verily, I say unto you, I the Lord forgive sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened: wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward

thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures say unto you, either by commandment or by revelation. And this ye shall do, that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

Verily, I say, for this cause ye shall do these things. Behold, I the Lord was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil and they shall be forgiven.

And now, verily, I say, that it is expedient in me, that my servant Sidney Gilbert, after a few weeks should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac

Morley, may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt. I gave commandment that this farm should be sold. I will not that my servant Frederick G. Williams should sell his farm; for I the Lord will to retain a strong hold in the land of Kirtland for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some: and after that day, I the Lord will not hold any guilty that shall go, with an open heart, up to the land of Zion, for I the Lord require the hearts of the children of men.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tything of my people; for he that is tythed shall not be burned (at his coming); for after to-day cometh the burning. This is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts, and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labour while it is called to-day. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store and their possessions here, for this is not wisdom, until the residue of the church which remaineth in this place shall go up to the land of Zion.

Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he has

set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; and, behold, I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work.—And out of small things proceedeth that which is great.

Behold, the Lord requireth the heart, and a willing mind; and the willing and obedient shall eat the good of the land of Zion, in these last days: and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for verily I say, that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I the Lord, have made my church in these last days like unto a judge, sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her; and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear, because of her terrible ones: the Lord hath spoken it. Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county, and about thirty miles south-easterly from Kirtland. From this time until the forepart of October, I did little more than prepare to re-commence the translation of the Bible. About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church he was ordained an elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of elder Morley; but when he actually learned that faith, humility, patience and tribulation were before blessing, and that God brought low before he exalted: that instead of "the Saviour's granting him power to smite men and make them believe," (as he said he wanted God to do to him) he found he must become all things to all men, that he might, peradventure, save some, and that, too, by all diligence, by perils by sea and land; as was the case in the days of Jesus, which appears in the 6th chapter of St. John's gospel, he said, "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters, which, by their colouring, falsity, and vain calculations to overthrow the work of the

Lord, exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the "*Evening and Morning Star*." The first Sunday in October, Orson Hyde, a clerk, in brothers Sydney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized and became a member of the church. As he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, I feel a desire to notice him as he was and as he is. He was, in his own words, left in his infancy an orphan, with none to look upon him with a father's eye and feel for him with a mother's heart. The hand that wiped his infant tears was still, the breast that gave him suck was cold and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy and whose burden is light, and who rewardeth his sons and daughters who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life to feed the poultry of the gentlemen with whom he had resided. For, says he, when I poured the corn upon the ground, the fowls all came together *en masse*, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion, while God poured out the stream of revelation upon the ancient church they were all united and ate the living bread; but when he withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a methodist song, some a baptist song, some a presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion, His further history will come in, in place, hereafter. In the fore part of October, I received the following

*Revelation on Prayer, given October, 1831.*

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, "Prepare ye the way of the Lord, make his paths straight." The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth; as the stone which is cut out of the mountain without hands, shall roll forth until it has filled the whole earth: yea, a voice crying—"Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom. Pray unto the Lord, call

upon his holy name, make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down from Heaven, clothed in the brightness of his glory, to meet the kingdoms of God, which is set up on the earth." Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come; that thou, O God, may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honour, power and glory, for ever and ever. Amen.

Soon after the above revelation was received, I re-commenced the translation of the Scriptures, in company with elder Rigdon, who had removed to Hiram, to act in his office of scribe to me. On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six were appointed to instruct the several branches of the church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission of setting forth the condition of brothers Joseph Smith, jun., and Sydney Rigdon, that they might

obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga county. On the 21st I attended a special conference, to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the conference on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons, together with a large congregation attended. Much business was done, and the four remaining committee, authorised by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris. At the request of William E. Mc Lellin, I inquired of the Lord and received the following

*Revelation, given October, 1830.*

Behold, thus saith the Lord unto you my servant, William E. Mc Lellin, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord, your Redeemer, the Saviour of the world; even of as many as believe on my name. Verily, I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men; that they might have life, and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

Verily, I say unto you, my servant William, that you are clean, but not all: repent, therefore, of those things which are not pleasing in my sight, saith the Lord; for the Lord will show them unto you. And now, verily, I the Lord will show unto you what I will concerning you, or what is my will concerning you. Behold, verily, I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city; yea, in those regions round about where it has not been proclaimed.

Tarry not many days in this place: go not up unto the land of Zion, as yet; but, inas-

much as you can send, send; otherwise, think not of thy property. Go unto the eastern lands, bear testimony in every place, unto every people, and in their synagogues, reasoning with the people.

Let my servant Samuel H. Smith, go with you, and forsake him not, and give him thine instructions. And he that is faithful shall be made strong in every place, and I the Lord will go with you.

Lay your hands upon the sick, and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings, for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following Revelation:—

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily, I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together. For verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed. And the voice of warning shall

be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth: wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto



the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure unto every man according to the measure which he has measured to his fellow man.

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. And the arm of the Lord shall be revealed, and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people. For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old, and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore, I the Lord, knowing the calamity which shall come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Saviour of the world, that faith also might increase in the earth: that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that

they might come to understanding: and inasmuch as they erred, it might be made known: and inasmuch as they sought wisdom, they might be instructed: and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion, and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever, Amen.

## GENERAL CONFERENCE.

## SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Science, Manchester. The day being favourable, a very large assembly congregated from the neighbouring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half-past ten o'clock by elder Milton Holmes, it was carried unanimously that elder Wilford Woodruff preside, and that elder William Walker, and elder J. B. Meynell act as clerks of the conference.

The sixteenth hymn being sung, elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared, of the presidency, elder W. Woodruff, one of the Quorum of the Twelve, Counsellors Reuben Hedlock and Thomas Ward—High Priests, eight—of the Quorum of the Seventies, five—Elders, seventy-seven—Priests, sixty-six—Teachers, thirty-seven—Deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statements.

*Manchester Conference*—Represented by elder Milton Holmes, including 24 branches, viz., Manchester, Stockport, Ashton, Dukensfield, Newton Moor, Mottram, Bolton, Tottington, Leith, Haslingden, Breightmet Fold, Bury, Oldham, Rochdale, Eccles, Pendlebury, Heaton, Ratcliff, Cross Moor, Didsbury, Edgeworth Moor, Middleton, Crompton Fold, and Whitefield, containing 1723 members, 2 high priests, 55 elders, 99 priests, 51 teachers, 25 deacons; baptized since last general conference, 279.

*Liverpool Conference*—Represented by elder J. A. Stratton, including 13 branches, viz., Liverpool, Douglas, Peel (Isle of Man), St. Helena, Newton, Warrington, Traamere, Ewloe, Kennerton, Chester, Overton, Wootton, Pool Quay, containing 678 members, 3 high priests, 31 elders, 39 priests, 21 teachers, 10 deacons; baptized since last general conference, 120.

*Preston Conference*—Represented by elder Leonard Hardy, including 10 branches, viz., Preston, Lancaster, Kendal, Brigsteer, Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport, and Longton, including 505 members, 16 elders, 24 priests, 15 teachers, 4 deacons; baptized since last general conference, 21.

*London Conference*—Represented by elder E. H. Davis, including 5 branches, viz., London, Newbury, Woolwich, Luton, and Portsmouth, containing 328 members, 12 elders, 17 priests, 8 teachers, and 9 deacons; baptized since last general conference, 55.

*Macclesfield Conference*—Represented by elder James Galley, including 7 branches, viz., Macclesfield, Bollington, Middlewich,

Northwich, Plumley, Crewe, and Little Budworth, containing 204 members, 1 high priest, 9 elders, 19 priests, 12 teachers, 4 deacons; baptized since last general conference, 13.

*Birmingham Conference*—Represented by elder Robert Crook, including 14 branches, viz., Birmingham, Gritagreen, Oldbury, West Bromwich, Walsall, Dudley, Brittle Lane, Bilston, Kidderminster, Bloxwich, Rockahill, Rewbury Hill, Wolverhampton, and Shatterford, containing 668 members, 1 high priest, 35 elders, 54 priests, 31 teachers, 15 deacons; baptized since last general conference, 146.

*Derbyshire Conference*—Represented by elder Robert Crook, including 5 branches, viz., Wooden Box, Dunstall, Branston, Barton, Coleville; baptized since last general conference, 112.

*Staffordshire Conference*—Represented by elder Geo. Simpson, including 15 branches, viz., Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddeley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Press, Tunstall, Leek, Longport, Hassall Green, Allsagar's Bank, and Whitechurch.

*Edinburgh Conference*—Represented by elder John Banks, including 11 branches, viz., Edinburgh, East Wemyss, Stirling, Pathhead, Falkirk, Hunter's Fold, Croft Head, Ternent, Dundee, Biggar; baptized since last quarterly conference, 12.

*Glasgow Conference*—Represented by elder James Houston, including 16 branches, viz., Glasgow, Airdrie, Lanark, Paisley, Johnston, Bridge of Weir, Kilbirnie, Irvine, Kilmarnock, Greenock, Balfre, Bonhill,

Campsie, Thornley Bank, Tollcross, Renfrew; baptized since last general conference, 236.

*Sheffield Conference*—Represented by elder J. Ure, including 7 branches, viz., Sheffield, Mathersea, Grindley, Woodhouse, Doncaster, Donnington, Chesterfield; baptized since last general conference, 109.

*Bradford Conference*—Represented by E. F. Sheets, including 3 branches, viz., Bradford, Idle, and Leeds, containing 181 members, 7 elders, 11 priests, 5 teachers, 5 deacons; baptized since last general conference, 47.

*Worcestershire Conference*—Represented by elder Thomas Smith, including Earl's common, Bromagrove, Persell Green, Worcester, Penvin, Flyford Flavel, Barford, St. John's, Milton, Royal Leamington Spa, Stratford-upon-Avon, Coventry, containing 270 members, 12 elders, 20 priests, 8 teachers, 5 deacons; baptized since last general conference, 105.

*Clitheroe Conference*—Represented by elder William Speakman, including 11 branches, viz., Clitheroe, Waddington, Chatburn, Downham, Settle, Burnley, Accrington, Goodshaw Fold, Blackburn, Chighley, Ribchester, containing 302 members, 15 elders, 18 priests, 18 teachers, 6 deacons; baptized since last general conference, 27.

*Leicestershire Conference*—Represented by elder Thomas Margetta, including 3 branches, viz., Leicester, Nottingham, Blabey, containing 140 members, 6 elders, 10 priests, 2 teachers, 3 deacons; baptized since last general conference, 72.

*Cheltenham Conference*—Represented by elder John Johnson, including 9 branches, viz., Cheltenham, Apperley, Narton, Frogmarsh, Brangreen, Puncill, Little Dean Woodside, Edgehill, Sydney; baptized since last general conference, 64.

*Bath Conference*—Represented by elder Thomas Smith, including 2 branches, viz., Bath and Downhead, containing 108 members, 8 elders, 8 priests, 1 teacher, 1 deacon; baptized since last general conference, 69.

*Bedfordshire Conference*—Represented by elder Robert Martin, including 12 branches, viz., Bedford, Thorneote, Gravely, Whaddon, Evershott, Walden, North Crawley, Stock, Wyboston, Honeydon, Irchester, Wellingborough; baptized since last general conference, 36.

*Carlisle Conference*—Represented by elder

The meeting being closed by singing and prayer, adjourned until the afternoon.

#### AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which elder Ward engaged in prayer. The sacrament was then administered by elder J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending upon the ordinance of the Lord's supper.

John Allen, including 5 branches, viz., Carlisle, Brampton, Alston Moor, Newcastle-upon-Tyne, Sunderland, containing 150 members, (number of officers not reported.)

*Littlemoor Branch*—Represented by elder Thomas Smith, of Bath, including 12 members, 1 elder, 1 teacher, 1 deacon; baptized since last general conference 6.

*Merthyr Tydvile Conference*—Represented by elder William Henshaw, including 12 branches, containing 316 members, 7 elders, 10 priests, 7 teachers, 4 deacons; baptized since last general conference, 195.

*Mars Hill Conference*—Represented by elder G. P. Waugh, including 24 branches, viz., Mars Hill, Old Storridge, Coles Green, Woofershood, Brinxty Common, Bromyards Down, Whitbourne, Clifton, Ridgeway Cross, Polehouse, Key's End Street, Ledbury, Froomahill, Darlow and Stanley Hill, Stocks Lane, Shucknell Hills, Lugwardine, Hereford, Leominster, Ludlow, Stoke, St. Melbro', Bells Gates, Combs Moor, Presteign; baptized since last general conference, 36.

*Hull Conference*—Represented by elder William Walker, including 6 branches, containing 74 members, 5 elders, 5 priests, 6 teachers, 2 deacons; baptized since last general conference, 36.

*Wapload*—Represented by elder George Eyre, including 17 members, 1 priest; baptized since last general conference, 17.

*Ireland*—Represented by letter, contains 33 members, 3 elders, 2 priests, 1 teacher; baptized 1.

*Garway Conference*—Represented by elder Richard Blakey, including 5 branches, viz., Garway, Oriop, Buckhold, Ewiasahold, Keevern, containing 136 members, 3 elders, 10 priests, 4 teachers, 1 deacon; baptized, 4.

*Chalford Hill Conference*—Represented by elder E. H. Webb, including 8 branches, viz., Chalford, Avening, Tetbury, King'shood, Cam, Chapel Allerton, Canterbury, containing 154 members, 5 elders, 10 priests, 6 teachers, 3 deacons; baptized since last general conference, 88.

*Bristol*—Represented by letter, contains 90 members, 3 elders, 6 priests, 3 teachers, 1 deacon; baptized since last general conference, 10.

*Trowbridge and vicinity*, containing 9 members, 1 elder; baptized since last general conference, 9.

Elder Hedlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family. The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude. The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a probability of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis rose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the Saints themselves were generally speaking but poor, yet they were determined to press forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly. He requested an interest in the prayers of the Saints, that he might be endued with wisdom and prudence; the enemies were on the alert to detect, if possible, any thing that might be thought a false step, and without the prayers and faith of the Saints, he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the Spirit of God given stronger testimony of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference was extensive as regarded the distances of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other labourers were much wanted, and he requested that some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and he rejoiced much to see our aged brother manifesting almost the agility of youth. He stated that he rejoiced much to see the Saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their councils were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of elder J. B. Meynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and of one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for her majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated



meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool, sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds; and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter Mc. Cue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry Mc. Ewan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool, who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors. That Thomas Wilson act as secretary and book-keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash-keepers for the same, the said trustees giving bond as aforesaid.

It was then voted by the conference, that the delegates of districts, on their return to their respective places, be authorized by this association to organize a committee of seven, including a president, secretary, and treasurer, and also in such neighbouring districts as may require it.

Elder Ward then rose to ascertain the feeling of the conference in reference to a matter of which they had had notice, viz., the publication of the *MILLENNIAL STAR*, when it was unanimously voted that, after the close of the present volume, it be published twice per month.

The following votes were also agreed to, that elder E. H. Davis be ordained to the quorum of the seventies, that E. F. Sheets be also ordained to the quorum of the seventies.

That brother Thomas Dunlop Brown be ordained an elder. That elder J. B. Meynell receive a letter of commendation from the presidency in Liverpool, on his return to America, testifying of his very successful and diligent labours while in this country.

Elder Reuben Hedlock, on Tuesday evening, made a statement with regard to the affairs connected with the emigration, particularly in respect to financial means, a debit and credit account of which will either be printed, or sent in writing to each president of conferences.

It was then motioned that this conference pass a vote of confidence in elder Reuben Hedlock, which was heartily responded to, and unanimously carried.

It was also voted that this conference sanction the appointment by the authorities in Nauvoo, of elder Wilford Woodruff to the presidency of the church in Great Britain, and also pledge itself to uphold him therein by faith and prayer.

It was also voted that the conference recognise and uphold elder Reuben Hedlock as his first counsellor.

It was also voted that the conference recognise and uphold elder Thomas Ward as his second counsellor.

Elder Hedlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family. The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude. The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

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that the Derbyshire conference was in a good condition at present, but much in need of some active labourer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edinburgh was a splendid city, the seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstances, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakey stated that the Garway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference as he was at present under the necessity of retiring from his labours in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their counsels; Lanerk, where he had been labouring, numbered 64 in about six months; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he could now state that it was in very good order, and he knew not of a dissenting voice in the whole of the three branches of Bradford, Idle, and Leeds; more labourers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in reference to the Worcestershire Conference, that in its present condition, love and union were prevailing through the whole, with the exception of one case of difficulty, which would come before the meeting. Brother Meynell had been visiting them and they had an excellent time. The conference spread over an extensive country, and it was their intention to labour indefatigably in the coming season.

The meeting then adjourned until evening.

#### EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representation of the condition of the conferences was resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous condition, that four new branches had been organized these last few months. The Isle of man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Olitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility which had caused him much to rejoice; they were also ever ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the blacks of the coalpit. He was, however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedfordshire conference, with very few exceptions, were Saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time

troubled the churches were removed, and the principles are now much inquired after, and he felt assured that with wisdom and prudence much might be done, especially if more labourers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he could wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it had been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Bath conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the Spirit of God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in reference to Hull, that when he was sent there, he could not in his address say brethren and sisters, for there was but one sister there. He continued his labours by preaching at the dock side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he received encouragement from the word of God, and continued his labours. He remarked also that the books of the church had been a great instrumentality in propagating the work in that neighbourhood. The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him speaking that evening, but he was determined to bear his testimony in spite of every opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three. But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his fatherland. He remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilized denizens of the city, but he had found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. [We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones, for though delivered while struggling with disease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.]

Elder William Henshaw stated that Merthyr Tydvil conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fullness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen

quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church.—The Saints were more universally of one heart and one mind, and the Spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded, exhorting them in all cases to abide by the laws of the land, and, that no man, by keeping the laws of the kingdom of God, need violate the laws of the realm: that no one who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterise every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day: he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the Saints not to be discouraged by their trials, but to contemplate the course of the Saviour, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor that they could not be useful and successful in propagating the principles of truth; let us but remember from whence our power comes, and forget not, what elder Ward often endeavours to teach us, that union is strength, that the grand secret of our success lies in being of one heart and of one mind; but, that on the contrary, division stops all blessings, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the Saints, but union and peace amongst us could alone call them down upon us. He would, therefore, call upon them, for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Saviour Jesus Christ.—The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

## MONDAY MORNING.

The meeting being opened by singing and prayer, elder Woodruff proceeded to speak on the great principles that should actuate the servants of the Lord, exhorting them to lay aside all principles of selfishness, and act according to counsel. To labour for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting into their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandise themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the Saints, and thus they had taken an advantage of the people by disposing of their purchases at an exorbitant rate of profit. They had also had to suffer from various repeated law suits that had impoverished their resources, that otherwise might have been employed in providing labour for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the Saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company, that should unite the efforts of the Saints on both sides the water for the good of all. He stated that the shareholders would be benefitted by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further



remarked that there must be a channel of communication between the Saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there were a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the West, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration, by posting our bills when we had ships in hand, and by procuring passengers, which would afford a fair remuneration for labour on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Ward then remarked that the great point before the meeting was, whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that brothers Wilson, Caruthers, M'cEwan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, elder Woodruff called the attention of the conference to the various business lying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose elders J. D. Ross, James Ure, Gland Roger, E. H. Webb, James Houston, Robert Crook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milton Holmes, Leonard Hardy, George Eyre, William Speakman, Thomas Day, Henry Cuerden, G. P. Waugh, Dan Jones, William Henshaw, Wm. Allen, Thomas Smith, (of Worcester), Thomas Smith, (of Bath), Phillip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to, in reference to the Worcestershire conference, which led to a variety of excellent teaching in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belonging in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, adjourned until two p.m.

#### AFTERNOON SERVICE.

This service being opened as usual, elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbour. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the importance of the position they occupied, and were well aware that they were answerable to God for whatever measures they adopted in connexion with their superintendence of this portion of his vineyard; and as they had no individual or party feelings, the Saints might rest assured that all measures which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that elder William Walker (late of Hull) go labour there, under the presidency of elder James Galley.

Elder Robert Crook having stated the necessity of some young active labourer



being sent into the Derbyshire conference, it was carried that elder George Slater, late of Nauvoo, take the presidency there, recommending him to avail himself, as need might be, of the council of elder Crook.

Staffordshire conference being next considered, it was carried that elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of elder Richard Blakey, elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that elder E. F. Sheets (late of Bradford), preside over the same.

It was then carried by the meeting that elder Glaud Roger preside over the Bradford conference, in the room of Brother Sheets.

It was next unanimously voted that elder John Allen take the presidency over the Carlisle conference.

It was also voted, that elder Robert Martin preside over the Bedfordshire conference, where he has been lately labouring.

It was then unanimously carried, that Hull be organized into a conference, and that elder Henry Cuerden preside over the same.

It was then, with considerable good humour, unanimously voted that elder Dan Jones, form, and preside over Wrexham conference, consisting at present only of himself and wife. Some present wished to make elder Jones a present of some branches in the neighbourhood to begin with, but the feeling of the meeting was that he should build upon no other foundation than that which he had already got. Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his countrymen in their native tongue, requesting an interest in the faith and prayers of the Saints for his success,—when elder Ward arose, and called upon the meeting, if they felt disposed to uphold brother Jones in his position, to signify it by a hearty Amen! which was most heartily responded to.

It was then voted that elder G. P. Waugh labour under the direction of elder John Banks, in the Edinburgh conference.

It was then voted that the branches of Louth, Taleby, and Wapload, be annexed to the Hull conference, under the presidency of elder Henry Cuerden.

Voted also that Paul Harrison be ordained an elder, and go to labour in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that elder James Houston's appointment to labour in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned unto Tuesday morning.

#### TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the president to state the conditions of the branches in his field of labour, viz., Chalford Hill, Avening, Tetbury, Kingswood, Cam, and Nimpsfield.

It was then carried unanimously, that the before-mentioned branches be organized into a conference, and that elder E. H. Webb preside over the same.

It was then voted that Bath be organized into a conference, to be called the Somersetshire conference.

It was then voted that elder George Robins go to labour in the Hull conference, under the presidency of elder Henry Cuerden.

Elder John Johnson, president of the Cheltenham conference, being absent on the committee, elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the Saints had been subject to interruption in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more, involved in expenses, which without assistance they were not able to meet. Elder Woodruff remarked, that circumstances like

those in the Cheltenham conference might be the lot of any other, and that it behoved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved, that the presidents of conferences lay the case before the churches, and that the Saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to elder Johnson.

Elder Ward made some remarks on conformity to the laws of the land, exhorting the brethren never to resort to physical force when oppressed by their enemies, inasmuch as there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things, and yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behoved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles,

Elder Ward rose, in the first place, to move a vote of thanks to the brethren of the committee for their very arduous labour, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily and unanimously carried.

Elder Thomas Wilson, president of the committee, then returned thanks,

Elder Hedlock rose to express his gratification at the result of the committee, so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospect of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

#### AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being agreed upon. We shall not here present the remarks made upon each as it passed, but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."
2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit, requiring at the same time the least amount of capital in erecting and carrying on its operations.
3. That this association shall bring over food and provisions from America, that the members may have abundance of those things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.
4. That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two months from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts weekly or monthly, during the following eighteen months.
5. That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.
6. That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director. That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and other four be chosen in the same manner to fill up the vacancy.

7. That each district shall have a committee of management consisting of a President, Secretary, Treasurer, and four members, who shall have the power to organize every branch in a similar manner by the general voice of the said district.

8. That the annual meeting shall be the time for transacting the business of this association, viz., on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9. That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall be sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10. That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post-bills, according to the amount.

11. That the treasurer of each district see that he receive a printed receipt for each monthly payment, signed by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash-keepers hereinafter mentioned.

12. That the said cash orders shall be paid and remitted in the names of these three chief officers, whose names must be endorsed by them on the same, before they can be cashed.

13. That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principal directors or trustees for this association, whose united signatures shall be attached to every document for deposits, or drafts, or receipts; and that the petty cash be kept in a safe, in the said company's office, under two keys, one kept by each of the said trustees hereinafter named.

14. That every member shall have the liberty of selling his or her share to other members; that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thousand, at the next annual conference sixty thousand more may be granted.

15. That all machinery requisite for factories, and other implements shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of the shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16. That no money shall be returned to the shareholders, until the end of five years, and if at the annual meeting, then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of shares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholders, at the rate of not less than ten per cent. per annum.

17. That this association be legally constituted, viz., by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act or Registration in America, as the committee of directors shall see proper.

18. That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19. That five per cent., and no more, on all business done be reserved to cover these and other office expenses.

20. That two directors, viz., Thomas Ward, President, and Thomas Wilson, Secretary, sue and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21. That the business of this association be allowed to have commenced on the 7th of April, 1845.

22. That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23. That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24. That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25. That these shares be considered personal property, and as such may be devised and disposed of.

26. That two-thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording these and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27. That the directors books be balanced every six months, and a balance sheet containing all the particulars of business be at the said annual meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28. That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the disease of any director, they vote another into his place until the next annual meeting.

29. That the directors if necessary may appoint committees, delegates, and agents, to assist in promoting the welfare of the association.

30. That these directors may purchase and sell shares, and be the general brokers of this society, and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference,—their award in writing to be final.

31. That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32. That directors may resign, and others be appointed, as in case of death aforesaid.

33. That two-thirds of the directors have power to remove any directors for conduct prejudicial to this company, their places being supplied within ten days aforesaid, until the general annual meeting of shareholders or delegates.

34. That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35. That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two thirds of the directors or committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36. That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors, and the voice of the delegates at their general or annual meeting.

37. That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholders or delegates present at and voting in two successive meetings.

38. That the language of these articles be understood in the plain and common acceptance of the terms thereof, and that if any doubt or dispute arise as to the







meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool, sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds; and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter Mc. Cue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry Mc. Ewan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool, who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz., Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors. That Thomas Wilson act as secretary and book-keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash-keepers for the same, the said trustees giving bond as aforesaid.

It was then voted by the conference, that the delegates of districts, on their return to their respective places, be authorized by this association to organize a committee of seven, including a president, secretary, and treasurer, and also in such neighbouring districts as may require it.

Elder Ward then rose to ascertain the feeling of the conference in reference to a matter of which they had had notice, viz., the publication of the *MILLENNIAL STAR*, when it was unanimously voted that, after the close of the present volume, it be published twice per month.

The following votes were also agreed to, that elder E. H. Davis be ordained to the quorum of the seventies, that E. F. Sheets be also ordained to the quorum of the seventies.

That brother Thomas Dunlop Brown be ordained an elder. That elder J. B. Meynell receive a letter of commendation from the presidency in Liverpool, on his return to America, testifying of his very successful and diligent labours while in this country.

Elder Reuben Hedlock, on Tuesday evening, made a statement with regard to the affairs connected with the emigration, particularly in respect to financial means, a debit and credit account of which will either be printed, or sent in writing to each president of conferences.

It was then motioned that this conference pass a vote of confidence in elder Reuben Hedlock, which was heartily responded to, and unanimously carried.

It was also voted that this conference sanction the appointment by the authorities in Nauvoo, of elder Wilford Woodruff to the presidency of the church in Great Britain, and also pledge itself to uphold him therein by faith and prayer.

It was also voted that the conference recognise and uphold elder Reuben Hedlock as his first counsellor.

It was also voted that the conference recognise and uphold elder Thomas Ward as his second counsellor.

A vote of thanks was also most cheerfully given to elder Thomas Dunlop Brown for his unwearied and active services at the conference.

It was also voted that elder Goodfellow labour under elder Robert Crook, in West Bromwich and its adjacent branches.

The conference then closed by elder Ward returning thanks, at one o'clock, p. m. April 2. One of equal importance, perhaps, never having been held in the British Isles, and which, by the faithfulness of the Saints, may yet bear fruit that may be beneficial to the people of God unto the latest generations. Ed.

The numbers as we find from further examination, as far as they have been represented, are as follows: 9,635 members, 10 high priests, 390 elders, 615 priests, 311 teachers, 164 deacons; baptized since last general conference, 1,910.

#### IMPORTANT FROM THE SOUTH SEA ISLANDS.

*Tahiti, August 15, 1844.*

Dear Brother Young,—An opportunity having presented itself of sending letters to America, and believing also, you would like to know how the work prospers in this distant land, we thought we would address a few lines to you, giving account of our prosperity and also a brief sketch of the political state of affairs here. To do this it is necessary to go back to the time we first made the Island of Tooboui, which is a small Island about 300 miles south; of the circumstances of our making that island was one unexpected; one which the captain tried to avoid, but unsuccessfully, his object being to recruit the ship; however, before arriving at Tahiti he thought he would send a boat on shore, and learn if it afforded anything he wanted; this gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly, and very religiously disposed, although there were no white missionaries on the Island, neither had been for a great length of time. Soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There were a number of very respectable American mechanics here on the island, who were very anxious for one of us to stay, there being an effectual door open for us. It was thought best for one to do so, and the lot fell upon brother Pratt, by his own choice. After a short stay, we bid him adieu and sailed for Tahiti, where we arrived on the 4th of May. Circumstances certainly looked very unfavourable when we arrived, but we could do no better than stay, as there was no other way open for us. The circumstances we will briefly state as follows:—The French, as no doubt you are already aware, had already taken possession of these islands, dispossessing Queen Pomare, and establishing their own government here, which indeed has been a most fortunate thing for us; for had the native government been in full force when we arrived, most likely the missionaries who hitherto have been mighty in this kingdom, would have so influenced the natives against us as to prevent us from landing; but, thank the Lord, their greatness has had a downfall, and a mighty one too in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French, and annihilate them. Under these circumstances it was that we obtained permission from the French Government to land as missionaries. There being no convenient place in the town for us to stop at, we moved into a missionary station about four miles below it. This was rather grievous to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such was the case. He shortly came to see us, and we had quite a chat together. He said he should not believe Mormonism anyhow, though he should see two or three raised from the dead, hinting at the power of Godliness in the church; we told him not to be alarmed, as probably he never would be troubled with the sight, while he was in his present mind at any rate. He thought very strange of our coming here



as there were so many missionaries here already, and thought we had better leave for some other place, where we were more needed. We told him, as to there being so many here already, we had nothing to do with it; if God sent them here, well and good, if not, they must look to that themselves; as for us, God sent us here and we believe God knew where we were needed as well as he did, and we did not intend turning Jonah yet a while at any rate, but calculated to do the errand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way of their escape, which was by repenting and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces ever enjoyed by any other people on earth. These things he tried to make light of, but they came with such an overwhelming flood of bible testimony, that he could not bring a single argument against them of any kind but ridicule. But I must hasten, after we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public), the French force went up into the next missionary station above us, where the native forces were encamped, and gave battle to them. During the engagement an English missionary who was residing there, was killed; whether this circumstance alone started them or not, we do not know; but at any rate shortly after it the news came, that they were going to leave all but two, some for the Navigators and some for England. Thus we see the Lord is working for us, and that, too, in a way we least expected, and could hardly have hoped for. They are not all gone as yet, but are doing so as fast as possible, and the quicker they are off, the better we shall like it, and the better it will be for us, for they are continually operating against us with every energy in their soul.

We preach in English, every Sabbath, at present, and considering the few European inhabitants here, our meetings are well attended, and good attention is paid; there is considerable interest awakened among the people, four have already been baptized, and we hope ere long many more will be. We feel that the Lord is working with us. Our labours among the natives, as yet, have necessarily been very limited, owing to the unsettled state of affairs. They are also in a most deplorable condition, in a moral point of view, notwithstanding the fifty years labour of the missionaries.

We have just received a letter from Brother Pratt. He writes us that several of the Americans, whom I mentioned as living there, have been obedient to the gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that, he has had a call from an adjacent island to come and preach to them; and, indeed, were we divided into a hundred different parts, and each part different preachers of the gospel, we should have as much as we could attend to, and more, too, so great is the work in these islands: how many Saints will be made out of them is hard to tell, time and labour alone can prove that; but one thing we think is certain, and that is, they will take hold of it almost to a man, it may be hard in some cases to obtain a foothold, but when it is once obtained, we think there will be no difficulty in making them believe the truth.

We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone Island of the sea, and debarred as it were from all communication with the world, especially when so many who are dear to us by the strong and tender ties of the everlasting covenant, are exposed to the relentless persecution of their unmerciful enemies.

Please write us on the receipt of this what to do, and how to act, for we feel to stand in need of your council. Our love to all. We request an interest in the prayers of the church.

We remain, yours, &c.

NOAH ROGERS

BENJ. GROUARD

P.S. Br. Pratt also writes that many of the natives on the Island are now all ready to be baptized, and all he is waiting for is to acquaint them more fully of their duty after being so.

## THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables; and, with all the rest, this question and answer:—

"Jesus saith unto them, have ye understood all these things? They say unto him, yea, Lord."

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism; to bring forth things new and old. But what can be brought forth concerning the angels that will interest the Saviour; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what their duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels—the archangels of which Paul and Jude make mention, first in order or highest in authority—the angels which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot; and the angels, which are ministering spirits; and it may be a matter of investigation to determine whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connexion with the idea of Paul and the Psalmist (if rightly translated), "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire," or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the same still further, on this wise, that Jesus Christ did the same work that his Father had done, and that Christ's disciples did the same work that he had done; and as he went to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection.

Again, John says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and to save the dead? If any are wise let them say.

But the greatest matter of mystery concerning angels is, that they, or some of them at least, live by eating. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalmist, that "man did eat angels' food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh, and spirits to spirits.

This was the case with John when he said, "And I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant and of thy brethren, that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren, the prophets."

The angels are our watchmen, for Satan said to Jesus, "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil; for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses."

For he said, "Surely they are my people, children that will not lie." So he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

The angels that have gone forth at sundry times to execute the decrees of God, fully

substantiate this fact; Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God, upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry put together; though some men try to deny it, and some to explain away the meaning, still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying, "And he dreamed, and beheld a ladder set upon the earth; and the top of it reached to heaven; and behold the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted, and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or, in the case of Nebuchadnezzar, when he dreamed of the great image which fled from his mind, how could Daniel, not only have brought the *image* but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes nearer the fact, or, more properly, the truth of the matter, than when the wise men came to worship Jesus: Matthew says:

"And, being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a dream, and the angel of the Lord warned Joseph in a dream; and the fact is, spirit ministers to spirit, and so we dream revelations, because the angels inform our spirits what to dream, and the eyes of our understanding see it, and the ears of our perception conceive; and, lo, there is a line of communication from heaven to earth.

And this is not all.—Who is it that carries the saints' sins to judgment beforehand?

Did not Paul write: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

No wonder, then, that our sins go to judgment beforehand; and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and we to the man that sheds it by murder) and our spirit, which is eternal, and the water wherein we are baptized, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God: This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer; so he called the name of the place *Peniel*: "face of God." The next and most prominent example is, that where Joshua learned the fate of Jericho, before it fell by blowing "rara horns."

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his



hand; and Joshua went unto him, and said unto him, Art thou for us or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho, and its utter destruction. To verify this we quote the first verse of John's revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is, and many people do not believe in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven, and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children, to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials," labelled—"the prayers of the saints."

## SCOTLAND.

We have lately had the long-wished for pleasure of paying a visit to our brethren in the north; and we can truly say that though our journey was in part performed amid the rigours of severe weather, yet we have been amply rewarded for every toil. We feel convinced of one fact, which is, that there is scarcely anything more confirmatory of the faith of the Saints, than to travel and behold the effects of the principles of truth upon others. A feeling of this kind we fully realized on our visit to Scotland, where we beheld a people widely different in their national customs, habits, and feelings from ourselves, yet under the influence of the gospel of Jesus Christ to which they had become obedient, we found them, as it were, one with ourselves; of one heart and of one mind in relation to the principles of eternal truth, and the glorious prospects that are opened out to the Saints of God in the future.

On the 16th of March, we held a conference in the Odd Fellows' Hall, in the city of Glasgow, and notwithstanding the severity of the weather, our brethren and sisters flocked in from the country, crowding the hall with joyous and happy countenances, the recollection of which assembly will be long remembered by us. We found the conference in a most encouraging and prosperous condition, under the presidency of our beloved brother Peter Mc. Cue, and our prayer is that he may be long preserved in connexion with the honest-hearted by whom he is surrounded, to be instrumental in rolling onward the kingdom of God.

After separately visiting several of the branches in the Glasgow conference, where we had an opportunity of witnessing in an individual branch, the effect of the power of truth, confirmatory of what we had before realized as a whole, we proceeded on our journey to the ancient city of Stirling. Here we found but few Saints, but sufficient to whisper to each heart, that we were not entirely in the land of strangers, but some of the great family of the redeemed of the Lord were there. With the city itself and the surrounding country we were greatly interested, each glance as it were bringing back the recollections of the stirring deeds of days of yore. May the Saints that spring from such a soil, exhibit in connexion with the kingdom of God, a like heroism with that which has spread as it were a halo of glory over their shores.

From Stirling we took one of the steamers on the Forth, for Edinburgh, and though the weather was very unpropitious, it was impossible to destroy the effect of the romantic



nature of the scenery by which we were surrounded. After a very severe passage, the storm continuing to increase in violence, we at length arrived at the capital of Scotland—the Athens of modern times. We need not say that our welcome was most hearty, and that we rejoiced much in meeting some of the Saints of God in a city distinguished for its wisdom and learning. On Sunday, the 23rd of March, we met in conference, making what changes we considered necessary for the well-being of the whole, and appointed elder John Banks, late of Preston, to preside over the Edinburgh conference. We anticipate a great work being accomplished there, and the true secret of success will be found in the union of the Saints, upholding by faith and prayer those who have been set apart to the service of the Lord. May the Spirit of the Lord rest upon the Saints mightily in that great metropolis, that multitudes through their instrumentality may be born again into the kingdom of God.

With the best feeling of our hearts, bidding adieu for a season to the Saints in Scotland, we have to express our regret that circumstances should have compelled us to leave so abruptly, but anticipate with much pleasure the time when we shall be able to renew our visit.

WILFORD WOODRUFF,  
RUBEN HEDLOCK,  
THOMAS WARD.

### Editorial.

WE have been under the necessity this month of adding a supplement, but we trust that the importance of the matter which fills our pages will be an apology for that, as well as the late period of getting it out of press.

We trust that the hearts of the Saints generally will be encouraged by the contemplation of the great principle of progression in the kingdom of God,—a principle that should never be absent from their minds, and we think that the contents of our present number will make it manifest, that this principle is not extinct in the hearts of the people of the Lord.

We would earnestly direct the attention of all to the important business that has been brought before the General Conference, and to the measures there decided upon. It has been a source of grief to many, to witness the energies of the Saints completely thrown away, and frequently to support those who are our oppressors, but we anticipate that such a union as that contemplated and carried into effect by faithful men, under the blessing of the Lord, will be a source from which many advantages will be derived. Let but the people of God be united, and the Lord will pour out his blessings upon them; let them learn the grand secret of oneness in the cause of truth, and they will stand amazed at the success that will crown all their efforts.

Let the watchword of the church be onward, there is no retreat; they that adhere to the principles of truth must advance, there can be no retrograde movement amongst the Saints but to fall away from the kingdom of God. Let the hearts of the Saints then be enlarged, let their minds expand, and let them be prepared for the great things that await them in the future. There is a sufficiency of glorious things in connexion with the kingdom of God to exalt and ennoble the Saints, to lift them above the little and the mean, and fit them for that society in which they expect to mingle.

We have published a letter from the Island of Tahiti, in the South Sea, which we have no doubt will be interesting to our readers. Having been long acquainted with the circumstances attending the sending of missionaries in the ship *Duff*, under Capt. Wilson, to those islands, we cannot help but mark a special providence in the events that have transpired, and in the fulness of the gospel having reached those distant seas.

We rejoice much to say that our appeal respecting the erection of a tomb over the grave of elder Lorenzo D. Barnes has been liberally responded to, and we have received to the amount of five pounds five shillings and sixpence, which amount has been forwarded to elder Sheets to accomplish the object. We shall hereafter publish in the STAR a copy of the inscription that may be decided on.

A meeting was called in Liverpool, by elder J. A. Stratton, to be held in the Music Hall, on the evening of Wednesday the 16th instant, to adopt measures in connexion with the Mutual Benefit Association. A committee was formed for the Liverpool district, the meeting was of a very pleasant and encouraging character, and though there were not on the occasion more than one hundred people present, yet shares were taken to the amount of five hundred. A vote of thanks was given to elder Hedlock for his kindness in allowing the use of the hall, and for the important part he had taken in the establishment of the association.

### SOME THINGS THAT I LIKE.

BY S. HULST.

I like a system fraught with grace,  
With knowledge, truth and love;  
Such as the saints of latter days,  
And angels have above:

A man of truth I like to see,  
Whose heart is just and pure,  
And fill'd with perfect charity,  
That all things doth endure.

I like a land where freedom reigns,  
In glory, and in might;  
And justice well her cause maintains,  
To all an equal right.

I like a man in office high,  
Both honest, great, and bold,  
Who will not sell my liberty,  
For honour, fear, or gold.

I like a noble hearted man,  
Who scorns to be a slave,  
Who never will, nor ever can  
Submit, this side the grave.

I like a gospel full and free,  
Where gifts and grace abound,  
And filled with light and liberty,  
And this the saints have found.

I like a God who has not chang'd,  
From what he was of yore;  
What he was then, the same remains  
Now and for ever more.

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